A LETTER of Advice TO A FRIEND, UPON THE MODERN ARGUMENT Of the Lawfulness of Simple Fornication, HALF-ADULTERY, AND POLYGAMY.

By Author of ye Snake in ye Grass.

LONDON:

Printed for *William Keblewhite*, at the *White Swan*, in St. *Paul's* Church-Yard. 1696.

A 07

July 17. 1696.

Sir,

THE Diſcourſe which happened in our Company laſt night, has obliged me to write this Letter to you. I am aſtoniſhed to ſee ſuch Paradoxes of Iniquity ſet up, and to prevail ſo unreaſonably among Men who think themſelves the greateſt Maſters of Reaſon. To think *Polygamy* and *Fornication* lawful; nay, and as ſome maintained (for there is no ſtop in wickedneſs) even *Adultery* too.

There is nothing in this Matter; but that Men, having their Appetites unbridled, by any Reſtraint or Diſcipline of Religion, have given them a looſe, are reſolved to purſue them whitherſoever they go; and invent the beſt Arguments they can to defend them. Nay, ſome come at laſt to believe what they have at firſt offered in jeſt, and to try what it would do. And it is a juſt Judgment, and often threatned by God, to give thoſe up to follow their own Imaginations, who have no Pleaſure in his ways; but, inſtead of loving them, and ſetting themſelves, with the full force and ſtrength of their Minds, Carefully and Diligently to follow them; and to take Pleaſure in them: do, on the contrary, delight to Rally them, and to hear Arguments ſet up againſt them, which is a ſure Intimation of a diſlike of them, and conſequently a Contempt of him who enjoined them; nay, a hatred of him: for we cannot love him, and hate his Laws. We never ſaw him, and know him only by his Laws, and

that Light of himſelf which he has given us therein. Therefore when we would tranſgreſs the plain Letter of the Law, as all the World has ever underſtood it, we can never be ſure but that we are in the diſmal Number, and under the heavy Curſe of the Haters of God, unleſs we can bring an Authority which will out ballance that upon which the Letter of the Law does ſtand. Now all the World has hitherto underſtood that both *Fornication* and *Adultery* are forbidden under the *Goſpel*. And what is it which our Modern Wits have to oppoſe to this? Why (forſooth!) as you heard ſome of them ſay, that the ſame Word, in *Greek*, ſignifies *Adultery* and *Fornication*, which is a great miſtake, otherwiſe than as it is in *Engliſh*, and in all Languages. There are general words which Comprehend both, as *Whoredom*, *Uncleanneſs*, and the like. But there are likewiſe particular words, which diſtinguiſh the particular Species of theſe from one another: and you have theſe reckon'd up diſtinctly, *Gal.* 5. 19. *Adultery*, *Fornication*, *Uncleanneſs*, *Laſciviouſneſs*. And the Words *Adultery* and *Fornication* are as much diſtinguiſhed in the *Greek* as in the *Engliſh*; μοιχεία is *Adultery* and πορνεία is *Fornication*. And this poor and falſe Criticiſm, is ſufficient to carry thoſe who have ſtrong Inclinations, to the hazard of their Souls, againſt the received and current Teſtimony of the whole World; whereas they would not venture a Peny againſt a Crown, were there half of that Odds againſt them.

Let me next recollect to you, the Arguments they brought for their pretended Opinion, from Reaſon. I call it a *Pretended* Opinion, becauſe though Men endeavour to amuze themſelves, that they be not ſtopped in the hot purſuit of their Luſts, yet I cannot believe, that, in cool thoughts, any who has ever learned the firſt Principles of Chriſtianity, can perſuade himſelf (eſpecially upon a Sick-bed) that any *Fornication* or *Uncleanneſs*

can

can be allowed in the Goſpel, which requires the utmoſt Purity, not only of the *Eye*, but of the *Heart*. However, let us hear their Reaſons. They urge from *Juſtice*, that there is no *wrong* to any *third* Perſon, where both the Parties are *Single*.

But this Argument will have no Effect, unleſs they can annul the Commands of God, which Forbid it. Becauſe we are bound, and that in the ſtricteſt *Juſtice*, to obey God's Commands, even in things which are Indifferent in their own Nature. It was Death to neglect *Circumciſion*, and other Legal Inſtitutions. God ſought to kill *Moſes* himſelf for neglecting to Circumciſe his Son. *Exod.* iv. 24.

2. The Argument is falſe that there is no wrong done to any *third* Perſon in *Fornication*. For, it is a great wrong to the *Parents*, *Relations*, and whole *Family*. Let any Man judge of this, by the Reſentment he would have againſt any who ſhould Debauch his *Mother*, *Daughter*, or *Siſter*, and againſt them ſo Debauched.

3. If there was no wrong to any *other*, yet if it be a *Sin*, it is the greateſt wrong to the Perſons themſelves; to Damn their *Souls*. And it is the higheſt *Injuſtice* as to this World; it ruins their *Reputation*: and this, eſpecially in *Women*, is not only a *ſhame* (if they ſhould be content to bear with that) but it is a Real *Loſs*, and hindrance of their *Fortunes*; and though it ſhould not be known, it is a great *Injuſtice* to the Man who ſhall Marry ſuch a Woman. If any think little of this, let them conſider how they would take it to Marry another Man's *Whore*; and let them do as they would be done to. But there is yet a greater *Injuſtice*, and that is, to the Perſon herſelf: for ſhe that is once Debauched is laid open to the Temptations of others; and when forſaken by her firſt Lover, ſeldom returns to her Virgin Modeſty, but ſeeks out, or is found by ſome other; and often goes on to common Proſtitution; all which is, in *Juſtice*, chargeable

able upon her first Corrupter. And if, as many believe, the reason why *Dives* desir'd the Conversion of his Brethren, was not *Charity* to their *Souls* (for that is not found in Hell) but because his Punishments were increased to the same Degree that his evil Example did spread upon Earth, by which we must suppose his Brethren and neareſt Acquaintance to be chiefly infected, this will be a terrible Consideration to those who do Corrupt others.

What I have said as to *Fornication*, that is betwixt two *Single* Persons, will Operate more strongly against that New Notion of *Adultery*, which you heard advanc'd, *viz.* That *Adulterium* is *quasi*, *ad alterius Thorum*, i. e. to go to *anothers* Bed; and therefore that betwixt a *Single* and a *Married* Person, it is *Adultery* only in the *Single* Person, who Invades the Bed of *another*.

But this poor *Quibble* upon the *Latin* word *Adulterium*, is lost in the *Greek* Original of the *Text*, μοιχεία. But as to the Reason of the thing, if the *Single* Person *Invades*, the *Married* does *Defile* and *Betray* the Bed of another: and moreover adds the Breach of the Solemn *Vow* to *God*, which is Exacted in the Office of Matrimony. Besides, if one be Guilty, both must; because it is a sin to be Accessary to the sin of another.

Wretched are these shifts, which Men, bent to their own Destruction, have found out to delude themselves! But they will stand them in no stead at the Bar of the Great Tribunal: no nor qualifie their Desponding Consciences upon their Death-Bed; upon which, Men have a Notion of sinful Pleasures, when they are to be for ever separated from them, very different from that which they had while they were in the Pursuit of them: and those Arguments which then appeared favourable to the Gratification of their Lusts, will now be seen in their true Colours, to be nothing but Deceit and Fatal Delusion; like Promises which are said to be made to *Witches* by their

their *Familiars*, which are not discovered, till their Death, to have a double meaning; a *False* one to delude them with Hopes while they liv'd; but the *True* one always verified in their Destruction, when it is too late to Prevent it.

When Men sin out of Human Infirmity, there is a Sting of Conscience always remains; which, by the Blessing of God, may some time or other Reclaim them: though it is the most extreme Danger and Madness, to go on in our sins trusting to this: For when Habits are grown strong, it is the utmost difficulty to return from them. *Can the Ethiopian change his skin, or the Leopard his Spots? Then may ye also do good, that are accustomed to do evil.* Jer. xiii. 23.

But some to get rid of that terrible Monitor, a *wounded Conscience* (when they are resolved not to part with their Vices) do studdy, and greedily catch at Arguments, to alter the Nature of their sin (which cannot be altered) and so come at last to Persuade themselves that they are Persuaded of the *Lawfulness*, at least *Tolerableness* of a *Darling* sin; which therefore they Indulge, if not without all Reluctance, yet with less than they had before; and therefore think this a happy Conquest.

But (alas!) it is a miserable one over themselves; and their Condition then is most Desperate, for this is a Corrupting of their *Principles*: and there is no Repenting or Returning from that sin which they think not to be a sin, or can find excuses for it, such as, for the present, shall satisfie them; at least stop the Mouth of a Clamorous Conscience. *Balaam* sought such an Excuse, and he found it: and *He that seeks shall find* in this wicked Sense, as well as in the contrary Sense of which our *Saviour* spoke it.

And now let me Reason a little with you upon the Merits of this Cause. *God* is a *Spirit*, and therefore *Spirit* is more *Real*, more *substantial* than *Body*; and the true

Pleasure

Pleaſure is indeed but *Spiritual*, in that low Degree, by which our *Spirit* or *Soul* partakes of Pleaſure by the Mediation of the *Body*; or the *Body* only by the Powers of the *Soul*, which enliven and actuate it; and from which it receives its *Senſation*; and therefore when our *Soul* is gone, the *Body* is no longer Senſible either of *Pleaſure* or *Pain*; becauſe the *Soul* acts no more by it. But thoſe Pure *Souls* which act without the Incumbrance of *Bodies*, have a Perception much more Quick and Delicate than can be conveyed by ſuch Groſs and Elementary Body, as ours are rendered ſince the Fall. And therefore the Happineſs which is laid up for us, is to be freed from the Dull and Terreſtrial Bodies; and to have *Spiritual* Bodies given to us, faſhioned like unto *Chriſt*'s Glorious Body. This is our utmoſt Happineſs, and thither all our endeavours ſhould tend. And this is the great end of our Religion, to wean us from the Body; to Fit and Prepare us for the *Spiritual* State: For we muſt be, in ſome ſort, made like unto it before we enter into it; and that is to be done while we are in this Life. Now, of all ſins, thoſe of the *Fleſh* are the moſt oppoſite to the *Spiritual* Enjoyment; and therefore the *Fleſh* is to be kept under, even in our *Lawful* allowances; we may ſin by exceſs in them: how much leſs then are *Forbidden* Pleaſures to be allow'd of? For all theſe do proceed from an *Inordinate* Affection; which of it ſelf is a *ſin*. Therefore, taking this matter from the bottom, you ſee the Reaſon of the ſevere Prohibitions againſt the ſins of the *Fleſh*; they are utterly inconſiſtent with a *Spiritual* Eſtate; they do, the moſt of all other ſins, incapacitate us from the *Spiritual* Delight; they put us into a Frame quite oppoſite to it; and that is, to *God:* whom the *Pure* Hearts and Minds do only ſee (*Matth.* v. 8) for he is *Spiritually* Diſcern'd. Therefore it is ſaid *Gal.* 5. 17. *That the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one*

to

to the other. And 1 Pet. ii. 11. *Dearly beloved I beſeech you, as ſtrangers and Pilgrims, abſtain from fleſhly luſts, which war againſt the Soul.* Obſerve they *War* againſt the *Soul:* and the Reaſon why we ſhould ſubdue them, is becauſe we are *Strangers* and *Pilgrims*, that is, in this world; our Reſt, our Enjoyment is not here; but we are ordained to be made partakers of the *Divine* Nature, but this ſhall be only to thoſe *who have eſcaped the Corruption that is in the world through luſt.* 2 Pet. i. 4. That is, either thoſe who have not been guilty of it; or who have ſincerely Repented, and returned from it; as *Mary Magdalen*, out of whom *Chriſt* caſt *ſeven Devils*, Mar. xvi. 9. There are *Evil Spirits* (believe it) which Poſſeſs thoſe who give themſelves up to *Uncleanneſs*; and theſe muſt be Diſpoſſeſſed before the *Holy Spirit* of *God* will enter; which will never deſcend to a *foul* and *polluted Soul.* This is the great Argument us'd, 1 *Cor.* 6. That our *Bodies* are the *Temples* of the *Holy Ghoſt*; and *Chap.* 3. 17. *If any man defile the Temple of God, him ſhall God deſtroy.* We are *Members* of *Chriſt*, *ſhall I then take the Members of Chriſt, and make them the Members of an Harlot?* This Conſideration is Dreadful! *The Body is not for Fornication, but for the Lord; and the Lord for the body:* Here is great Honour given to our Bodies; the Lord has reſerved them for himſelf, and himſelf for them. This is a great Myſtery, and ſhould ſtrike us with aſtoniſhment! And from hence it may be argued, that when we abuſe our Bodies we commit *Adultery* even againſt *God*; who is *Married* to us, *Jer.* 3. 14. And to ſhew the Hatefulneſs of this ſin, *Idolatry* is all along through the *Prophets* called going a *Whoring* from the *Lord*, committing *Adultery* againſt him. And as this ſin is moſt Provoking to God, ſo it comes neareſt to our ſelves, it affects us moſt of any other ſin. *Every ſin that a man doeth, is without the Body; but he that committeth Fornication, ſinneth againſt his own*

Body. It is like putting hand on ones ſelf, aſſaulting of our own *Bodies*. And God has puniſhed this ſin ſeverely, in *Sampſon*, in *David*, in *Solomon*; the Greateſt, the Wiſeſt, the Braveſt of Men. It was this ſin of *Luſt*, for which the *World* was Drowned, *Sodom* Burned, and the *Canaanites* utterly Deſtroyed, *Lev.* xviii. 27. God has poured greater Vengeance upon no ſort of ſin. Many late Examples might be given, King *James* I. in his Βασιλικὸν Δῶρον to Prince *Henry*, particularly obſerves that this ſin is often puniſhed with want of lawful Iſſue, or the Death of thoſe we have; and he gives his Grandfather King *James* V. for an Inſtance; who was much ſubject to Incontinency, and loſt both his Sons moſt unfortunately, and left his Crown to an Infant Daughter. And, on the other hand, he obſerves how God had bleſſed himſelf with a greater Gift of Continency, and a numerous Iſſue. As he did in both reſpects to his Son King *Charles* I. But King *Charles* II. had no lawful Iſſue: and his un-lawful was a Grief of Heart to him, joining with the Seditious Party againſt him. How many Noble Families in *England* might be brought as Inſtances, to confirm this Obſervation, whoſe Honours are fallen, or gone into Collateral Families, for want of lawful Heirs, from the moſt remarkable Corrupters of the Marriage Bed? But I will not take up time in this. I refer you, for the Heinouſneſs of this ſin, and God's Puniſhments upon it, to the *Homily* againſt *Adultery*; and *The Whole Duty of Man*, upon this Head.

I ſhall only obſerve that there is a kind of Evil Spirits, as our *Saviour* tells us, which will not be got out but by *Prayer* and *Faſting*; and certainly this of *Luſt* is one of that kind. For while we Pamper our Body to that degree, that it is grievous to us to deny it a Meal of Meat; when ſhall we ſubdue it, and bring it under, that it may ſerve us, but not Maſter us; not overcome our Reaſon, to lay aſide the Care of our *Soul*, which is *Eternal*, to

gratifie

gratifie its *Beaſtly Deſires*, which are but for a *Moment*? But the *Guilt* never *Dies*, though the *Body* be laid in the *Duſt*. How *Fooliſh* then, how *Dreadful*, how *Sottiſh* is it, to neglect the *Eternal welfare* both of *Soul* and *Body*, for nothing elſe but to give the *Body* a little ſwing now, after *Childiſh* and *Tranſitory Follies!* And how *Reaſonable* is it, how *Manly*, how *Chriſtian* to keep it under a fit Diſcipline; to *Feed*, but not to *Pamper* it; not to Deſtroy it, but to hinder it from Deſtroying it ſelf, and us, that is our *Souls* with it! *Whoredome and wine, and new wine take away the Heart*, Hoſ. iv. 11. they incapacitate it from ſerious Conſideration, or any Buſineſs that requires *Thought*, though even of this World; how much more then of *Spiritual* things! Theſe are ſo oppoſite, that they cannot come into the ſame Mind together.

And if a Man would be juſtly Laughed at, and Deſpiſed, who could not leave his *Whore*, or his *Bottle* to ſave his *Eſtate*, or any worldly Matter of great Moment; or to ſerve his *Friend* in a Point of *Honour*: If the Pleaſures of the *Body* muſt be ſacrificed to ſuch Conſiderations as theſe; is it then ſo monſtrouſly unreaſonable that they ſhould give place, but a little, to Matters of *Eternal* Moment! If we venture the *Health* of our *Bodies*, to ſit up whole Nights upon *Buſineſs*; or it may be *Goodfellowſhip*, *Cards* or *Dice*; Reading *Plays*, or a *Romance*; with what Face can we pretend our *Health* as an excuſe againſt *Watching* one Night, or but Part of one, in *Divine* Exerciſes, to *Trim* our *Lamps*, and fit us for the *coming* of the *Lord!* No, then we cannot keep our Eyes from cloſing; and we grow *ſick*, that is *weary* of that Employment. And the Reaſon is, *Senſuality* takes away the Reliſh of *Divine* things; which cannot be apprehended but by a *ſtrong* and *ſettled* Thought: and of all things, *ſenſuality* does moſt weaken the Mind, enervates, and takes all ſtrength from it. *How weak is thine heart, ſaith the Lord God, ſeeing thou doſt all theſe things,*

the work of an imperious whoriſh woman? Ezek. xvi. 30. ſee a further Deſcription of this. *Prov.* vii. and then read an account of that which is oppoſite to it, the true *Wiſdom*, in the 8. Chapter. St. *Paul* ſaid, 1 Cor ix. 27. *I run, not as uncertainly; ſo fight I, not as one that beateth the air; But I keep under my Body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I my ſelf ſhould be a Caſt-away.* You ſee, he eſteems it but an *uncertain fighting*, and *beating of the air* to uſe all other Exerciſes of Religion, if we add not that of Mortifying the *Body*; and that, without this, he himſelf, notwithſtanding of his great *Labours* in *Preaching*, his *Travels* and *Perſecutions*, would be in danger of being a *Caſt-away*. And if *he* needed it, who can excuſe himſelf? *He*, who was (one would think) in a continued ſtate of Mortification: for *Even unto this preſent hour* (ſays he, 1 Cor. iv. 11.) *We both hunger and thirſt; and are naked; and are buffeted; and have no certain dwelling place; and labour, working with our own hands*, &c. And yet to hear Men excuſe themſelves from *Faſting* one *Day* in a *Week*, who live in Plenty and Eaſe; if that were all; but who plead the *Vigour* of their *Body*, and *ſtrength* of their *Conſtitution* as an excuſe for gratifying their *Luſts*; which, by theſe means, grow too ſtrong for them! And therefore there is no hopes of perſuading any man by Reaſon, to forſake his *Luſts*, unleſs he will firſt conſent to Mortifie his *Body*. The leaſt meaſure can be adviſed are all the *Faſts* of the *Church*; and let each man's Zeal add to theſe as he ſees Cauſe: without this your *Luſts* will never give you leave to be heard; but keep you in perpetual Hurry, and want of Thought. This is the *Deaf Adder* that ſtoppeth your Ears, and her own, againſt the Voice of the *Charmer*. It is not *words* will do it; this is a more *ſtubborn Devil*. We muſt ſet too our whole *ſtrength*, and all our *Application*, and *Faſt*, and *Pray*, and beg *God's aſſiſtance*; we fight for

our

our *Souls!* we muſt not do it *indifferently*; and we muſt not be diſcouraged, if we do not preſently *Prevail.* God may think fit to try us, and to ſhew us the Danger we were in, and the Bitterneſs of ſin, by the difficulty of returning from it, and overcoming long Habits; and to let us ſee our own weakneſs, that we have no Power of our ſeves, to help our ſelves; and thence to teach us to put our whole Truſt in Him; and apply Diligently unto Him, by earneſt *Prayer,* and a careful attendance upon all His Holy *Ordinances:* and then, He will not Fail us; we ſhall *preſently* perceive that we have *gain'd Ground* of our Enemy, and we ſhall *overcome* in the *End.* We have gone a great Length, when we are brought ſeriouſly to reckon our *Luſt* as our *Enemy:* for then we ſhall begin to ſtand upon our Guard againſt it; and never till then can we deny it any thing, but follow its impetuoſity, *as a horſe ruſheth to the Battel*; and violently Purſue our own Deſtruction; and nothing can ſtop us, but a *Stronger* than this *ſtrong man*; an higher Reliſh of *Divine* than of *Senſual* things: till when *Senſual* things muſt prevail: and this true Knowledge of *Heavenly* Pleaſure is obtained in *Faſting* and *Retirement.* Then it is that God works with us, when we are at Leaſure to hear Him; and ſhall we deny Him ſuch opportunity?

All this may ſeem an Excurſion, and leaving of the Argument; but it is not. Their Arguments for this ſin are eaſily anſwered; and I have, in few words, anſwered them, for more needed not: but that which they moſt want is to be *ſtirred up,* and *ſhaken* out of their *Lethargy.* If once they come to *Conſider,* their *Converſion* is half Effected; towards which I can only add my Prayers to what I have ſaid in the ſmall compaſs to which I confine my ſelf. And I will now go on to conſider the other Point, which you heard diſcourſed of, that is, *Polygamy.*

This

This is bottomed upon the ſame looſe Principles as the other; to give the Range to our Luſts, and let them endure no Limits. But it has more pretence than the other; becauſe God did Diſpenſe with it, as with *Arbitrary Divorces*, in many Ages of the World. But our *Bleſſed Saviour* reduces both back again to the Original Inſtitution, *Matth.* xix. from *verſe* 3. to the 10. *From the beginning* (ſays he) *it was not ſo.* How was it then? God at the Beginning made only *One* Male, and *One* Female. And, *for this cauſe, a man ſhall leave Father and Mother, and ſhall cleave to his Wife; and they twain ſhall be one fleſh.* They *Twain*, here was but *Two*; this was the Original Inſtitution; and this is applyed to the Myſtical Marriage betwixt *Chriſt* and his *Church*: even as to the Number *Two*, and no more. *Eph.* v. 31, 32. *They two ſhall be one Fleſh. This is a great Myſtery: but I ſpeak concerning Chriſt and the Church.* This Parallel is made up by *Two* being joined in *One*; but not in *One* being joined to *Many*; it can hardly be ſaid to be *One* with *Many*. There is a *Rivalſhip* of the *Many* to that *One*, and there is a *Diſperſion* of the *Love* of the *One* among *Many*; and they cannot *All* partake of the *One* alike. This is no Perfect Union; like the Union of *One* and *One*, which is a full Perfect Union; and a true Emblem of the Union betwixt *Chriſt* and the *Church*. *My Love, my Undefiled is but One?* Cant. vi. 9.

The firſt who broke in upon the Original Conſtitution was *Lamech*, of the Poſterity of *Cain*, who took *Two* Wives, *Gen.* iv. 19. But we find not that it prevail'd in the Poſterity of *Seth*; for, at the Flood. *Noah*, and his three *Sons*, had but *each* of them *One* Wife, who made up the *Eight* Perſons in the Ark.

And even when *Polygamy* was moſt in uſe, it was thought, though (in ſtrictneſs) *lawful*, becauſe then *Diſpenſed* with, yet an *Imperfect*, a *Miſerable*, and *Inconvenient* State. Therefore *Laban* adjures *Jacob* thus, *Gen.* xxxi. 50.

If

If thou ſhalt afflict my Daughters, or if thou ſhalt take other Wives beſides my Daughters, — God is witneſs, &c. And *Lev.* xviii. 18. It is written, *Thou ſhalt not take a Wife to her Siſter*, or, as our *Margent* Reads it, *One Wife to another.* This was the more Perfect State, though the other, *for the hardneſs of their hearts*, was Diſpenſed with, till *Chriſt* came to Reſtore all things, who gives a plain Rule *Mark* x. 11. againſt *Polygamy*, when he made it *Adultery* to put away one Wife and Marry another. For, if *Polygamy* be Lawful, how comes it to be *Adultery* to Marry another Wife, whether he put away the Firſt or not? To put away a Wife unjuſtly is a Crime; but it is not *Adultery*; the *Adultery* is the *Marrying* of another while the firſt Wife is alive.

Let every Man have his own Wife, and every Woman her own Husband, 1 Cor. vii. 2. and the Reaſon given for it, *ver.* 2, 3, and 5. is only applicable to *Monogamy*. If it be ſaid that that was for the time to come; but did it Diſſolve the *Polygamies* before Contracted? I ſuppoſe not; ſo that if a Man, who had ſeveral Wives, were Converted to the Chriſtian Religion, it did not Divorce him from them all, or from all of them but One; but that he might keep thoſe Wives which he had married before his Converſion: yet ſuch a Man ſhould not be Preferred to any Office in the *Miniſterial* Function, and this I take to be no Improbable Conſtruction of thoſe Commands 1 Tim. iii. 2, and 12. that *Biſhops* and *Deacons* muſt be the *Husbands of one Wife*, that is, tho *Polygamy* did not incapacitate a Man to become a *Chriſtian*, yet it did to be a *Clergyman*; at leaſt it was ſo thought Expedient by the *Apoſtle*.

And from the Apoſtles Times, to this Day, there is no one Doctrine of *Chriſtianity*, which has Deſcended by a more Univerſal conſent, and uninterrupted a Tradition, than this of *Monogamy*. *Polygamy* having never been allowed in any *Chriſtian* Church or Nation: And yet againſt the Doctrine

Drine of *Christ*, as Understood and Practised by the *Apostles*, and the *Church* of that *Age*, and all the *Ages* since, our thin *Beaux* would oppose their little *Criticisms*; and cover themselves with *Cobwebs*; who one Day, if they Repent not, will call to the Hills and Mountains to fall upon them, and hide them from their *Judge* and their *Guilt*. *Who* now *being past feeling, have given themselves over unto Lasciviousness, to work all uncleanness with greediness. But ye have not so learned of Christ*, Eph. iv. 19. *For* (Chap. v. 5.) *this ye know, that no Whoremonger* (πορνος it is not only μοιχος Adulterer) *nor unclean Person hath any Inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the Children of Disobedience.*

FINIS.

Books Printed for William Keblewhite at the *Swan* in St. *Paul's* Church-Yard.

Bishop *King's* Discourse of Inventions of Men in the Worship of God. *Octavo.*

—— His Admonition to the Dissenters of his Dioceſs. *Octavo.*

Mr. *Clatterbuck* upon the Common-Prayer, Explaining the Terms, Order and Usefulness of it. *Octavo.*

Mr. *Bramston's* Sermon of Repentance. *Quarto.*

Dr. *Cockburn's Jacob's* Vow, or Man's Felicity and Duty. *Oct.*

—— His enquiry into the Nature, Necessity and Evidence of Christian Faith. *Octavo.*

The Condemnation of Monsieur *Du Pin's* Ecclesiastical History by the Archbishop of *Paris*, with his own Retractation. *Quarto.*

Mr. *Ray's* Nomenclator Classicus for the use of Schools. *Octavo.*